

AV1611 versus NIV/NKJV, Acts 9:1-6, Salvation versus Damnation

Acts 9:1-6

Table 1
Acts 9:1-6, AV1611 versus NIV/NKJV footnotes

Vers e	AV1611	NIV/NKJV footnotes
1	<i>And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,</i>	<i>Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest</i>
2	<i>And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.</i>	<i>and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem.</i>
3	<i>And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:</i>	<i>As he neared Damascus on his journey, suddenly a light from heaven flashed around him.</i>
4	<i>And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?</i>	<i>He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?"</i>
5	<i>And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.</i>	<i>"Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied.</i>
6	<i>And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.</i>	<i>"Now get up and go into the city, and you will be told what you must do."</i>

Note on Table 1

1. See red and blue-shaded portions in the AV1611 and NIV/NKJV footnotes columns for the variant readings and/or omissions in the NIV/NKJV footnotes for the verses listed.
2. The NIV/NKJV footnotes omit 31 words from Acts 9:5, 6. The Gideons NIV, TNIV also omit the words.

Luke 23:42, John 9:35, Acts 8:37, 16:31

Table 2
 Luke 23:42, John 9:35, Acts 8:37, 16:31
 AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
Luke 23:42-43	<i>And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.</i>	<i>Then he said, “Jesus, remember me when you come into your kingdom.” Jesus answered him, “I tell you the truth, today you will be with me in paradise.”</i>
John 9:35-38	<i>Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.</i>	<i>Jesus heard that they had thrown him out, and when he found him, he said, “Do you believe in the Son of Man?” “Who is he, sir?” the man asked. “Tell me so that I may believe in him.” Jesus said, “You have now seen him; in fact, he is the one speaking with you.” Then the man said, “Lord, I believe,” and he worshiped him.</i>
Acts 16:29-31	<i>Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.</i>	<i>The jailer called for lights, rushed in and fell trembling before Paul and Silas. He then brought them out and asked, “Sirs, what must I do to be saved?” They replied, “Believe in the Lord Jesus, and you will be saved — you and your household.”</i>
Acts 8:36-37	<i>And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.</i>	<i>As they traveled along the road, they came to some water and the eunuch said, “Look, here is water. Why shouldn’t I be baptized?” [Philip said, “If you believe with all your heart, you may.” The eunuch answered, “I believe that Jesus Christ is the Son of God.”]</i>

Notes on Table 2

1. See red and blue-shaded portions in the AV1611 and NIV/NKJV footnotes columns for the variant readings and/or omissions in the NIV/NKJV footnotes for the verses listed.
2. Luke 23:42. The NIV/NKJV footnotes omit the word “**Lord**” and have the thief address the Lord Jesus Christ simply as a man, ““*Jesus.*”” The Gideons NIV, TNIV do likewise.
3. John 9:35. The NIV/NKJV footnotes change the expression “*the Son of God*” to “*the Son of Man.*” The Gideons NIV, TNIV do likewise.
4. Acts 16:31. The NIV/NKJV footnotes omit the word “**Christ.**” The Gideons NIV, TNIV do likewise.
5. Acts 8:37. The TNIV/NKJV footnotes omit the verse. The e-SWORD NIV includes the verse in brackets, printed in light blue italics, The StudyLight and Bible Gateway 1984 NIVs omit the verse. The Gideon’s NIV includes the verse in corner brackets.

AV1611 versus NIV/NKJV, Acts 9:1-6, Salvation versus Damnation

Introduction

Acts 9:1-6 is a vital passage in the New Testament because it shows a man, Saul of Tarsus, actually getting saved. Acts 9:1-6 is one of 5 New Testament passages that show a man getting saved, actually believing on the Lord Jesus Christ in order to become a Christian.

The key verses in the passage are Acts 9:5, 6.

The key verses in the other passages are Luke 23:42, John 9:35, Acts 8:37, 16:31.

That list yields 6 verses of scripture that are vital firsthand accounts of New Testament salvation.

Practically speaking, no other passages in the entire Bible could be more important than these for the purpose of seeing souls saved. The salvation of the individual soul is indisputably the most important single event in that individual's life.

It follows that no single act of Bible mutilation could be worse than the deliberate corruption of these key verses. Such an act of corruption is to turn salvation into damnation. Yet the editors of the new bibles such as the NIV, TNIV and NKJV are guilty of such acts.

We will look at these important verses on Christian salvation in this session to see what can be learned from them.

We will also look at the crime of corruption that the editors of the new bibles have committed against these vital portions of "*the scripture of truth*" Daniel 10:21.

First, let's review these 6 salvation verses with respect to the Bibles that came before and after the 1611 English Holy Bible.

English Reformation and Post-1611 Apostasy

The Bibles that came before the 1611 Holy Bible were those that God used to bring in the 16th century English Protestant Reformation. Thank to those Bibles¹ "*The Nation became the people of a Book – and that Book, the Bible.*"

These Bibles included Wycliffe's, Tyndale's, the Bishops' and the Geneva. The 1611 Holy Bible was the final purification of these earlier Bibles and the crowning achievement of the 16th century English Protestant Reformation.

The question is, how do these earlier Bibles compare with the 1611 Bible with respect to the 6 salvation verses listed earlier; Luke 23:42, John 9:35, Acts 8:37, 9:5, 6, 16:31?

Overall, they agree with the 1611 Holy Bible almost 90%. They provide a consistent testimony to these salvation verses over a period of 200 years that God honoured with revival and eventual Reformation until the publication of the 1611 Holy Bible.

What of the bibles that came after 1611?

The most important ones to consider are the RV, Revised Version of 1885, the Catholic Jerusalem Bible of 1974, the fundamentalist NKJV New King James Version of 1982, the evangelical NIV New International Version of 1984 and the NWT New World Translation of the Jehovah's Witnesses of 1984. That is a good cross section of modern-day professing Christian belief.

It has to be said that the New King James Version follows the 1611 Holy Bible in all 6 salvation verses in its text. However, the NKJV has footnotes that repeatedly give NIV readings against the 1611 Holy Bible as a valid alternative text. The NKJV *Preface* states on page 7 that these footnotes are “*a clearly defined presentation of the [textual] variants...for the benefit of interested readers representing all textual persuasions.*”

In other words, the NKJV editors don't even stand by their own text. If you want choose a text that contradicts their text, that's fine with them. Elijah the prophet rebuked the people of Israel in 1 Kings 18:21 with the words “***How long halt ye between two opinions?***” That's exactly what the NKJV editors are doing.

When the NKJV footnotes are considered along with the other new bibles for the 6 salvation verses listed, the new bibles *depart* from the 1611 Holy Bible *by over 90%*.

As will be seen, where the 1611 Holy Bible *saves* the man at the centre of each of these salvation verses, the new bibles uniformly damn him to hell.

The new bibles chart the apostasy of the Body of Christ over the last 130 years and the gradual drift to “***THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH***” Revelation 17:5, including the Watchtower heresy.

Let's look at each of these verses in turn, starting with Luke 23:42 and the repentant thief on the cross.

Luke 23:42

“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”

Note first that all the pre-1611 Bibles listed before; Wycliffe, Tyndale, Bishops’, Geneva, support the 1611 reading for Luke 23:42, namely *“he said unto Jesus, Lord.”*

Luke 23:43 states *“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”*

These were the verses as they stand in the 1611 Bible that inspired William Cowper to compose his well-known hymn².

“There is a fountain filled with blood drawn from Emmanuel’s veins;

“And sinners plunged beneath that flood lose all their guilty stains.

“Lose all their guilty stains, lose all their guilty stains;

“And sinners plunged beneath that flood lose all their guilty stains.

“The dying thief rejoiced to see that fountain in his day;

“And there have I, though vile as he, washed all my sins away.

“Washed all my sins away, washed all my sins away;

“And there have I, though vile as he, washed all my sins away.”

Anyone who knows the Saviour should be able to say “Amen” to Cowper’s lines. The dying thief sees *“by the Holy Ghost...that Jesus is the Lord”* as Paul would write many years later in 1 Corinthians 12:3.

The thief prays to the Lord for forgiveness and mercy³. He prays *“Lord, remember me.”* The Lord’s answer is *“Verily I say unto thee, To day shalt thou be with me”* and it shows that:

1. The repentant sinner is saved personally, with no distance or intermediary between God and him.
2. The repentant sinner is saved immediately, with no delay.
3. The repentant sinner is saved securely, with no doubt.
4. The repentant sinner is saved eternally, with no death.
5. The repentant sinner is saved unconditionally, with no deserving worth of his own.

Luke 23:42, 43 is therefore an excellent firsthand account of your salvation if you have willingly asked the Lord Jesus Christ to save you, like the repentant thief did.

“Behold, now is the day of salvation” Paul writes in 2 Corinthians 6:2 because God can save you right now if you need saving.

So what do the modern bible corrupters do with this excellent firsthand account of your salvation?

The defunct Revised Version, the soon-to-be defunct New International Version and New King James Version footnotes all agree with the Catholic Jerusalem Bible and the Watchtower New World Translation.

They change ***“he said unto Jesus, Lord”*** to *“he said, “Jesus.”* They cut out the word ***“Lord”*** and they line up with an old heresy called Docetism. This false teaching claims that *“the Christ”* left the Lord and returned to heaven just before the crucifixion, so that only the man Jesus suffered and died on the cross.

Paul in 1 Corinthians 15:3 says ***“that Christ died for our sins according to the scriptures;”***

The docetists said that Christ didn't die for anyone's sins.

So according to the docetists, the thief's prayer was a waste of breath because it was simply addressed to another man like himself. He therefore died in his sins like the other thief and you therefore are still in your sins, according to the docetists.

Paul in 1 Timothy 4:1 warns about ***“doctrines of devils”*** and Peter in 2 Peter 2:1 warns about ***“damnable heresies.”***

Docetism is among these ***“doctrines of devils”*** and ***“damnable heresies”*** and the new bibles support it, to the damnation of their readers.

Let's turn to John 9:35 and the blind man whom the Lord healed.

John 9:35

“Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?”

Note first that all the pre-1611 Bibles support the 1611 reading ***“the Son of God.”***

John 9:38 records the blind man's conversion.

“And he said, Lord, I believe. And he worshipped him.”

John wrote his Gospel so that his readers could come to believe on and worship the Lord Jesus Christ for salvation as the blind man had done. John states the purpose of his Gospel in John 20:31.

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

Only through believing on the Lord Jesus Christ as the Son of God is it possible to ***“have life through his name.”*** John emphasises this fact of scripture in his first letter, in 1 John 5:12.

“He that hath the Son hath life; and he that hath not the Son of God hath not life.”

The life to which John is referring is ***“that eternal life, which was with the Father, and was manifested unto us;”*** 1 John 1:2.

You receive that eternal life by receiving the Son of God, by voluntarily inviting Him to come and indwell you, as John reveals in John 1:12.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:”

The power that the Lord gives is ***“the power of an endless life”*** Hebrews 7:16, which is ***“that eternal life, which was with the Father, and was manifested unto us;”*** as John explains in 1 John 1:2.

It is therefore vital to believe on the Son of God to receive ***“the salvation of God”*** Lord 3:6 as the Lord urges the healed blind man to do in John 9:35 and which he does in John 9:38.

So what do the modern bible corrupters do with this vital salvation verse John 9:35, which is central to this eye-witness account of the Lord saving a repentant sinner?

With the exception of the RV, the new bibles, together with the NKJV footnotes, alter the expression ***“the Son of God”*** to ***“the Son of M(m)an,”*** which is a heretical reading⁴.

John never exhorted any individual to believe on ***“Son of M(m)an.”*** Check John 20:31 again for the reason why John wrote his Gospel. John exhorts his readers that they ***“might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”***

Remember that this life is ***“that eternal life, which was with the Father, and was manifested unto us;”*** 1 John 1:2 and it has ***“the power of an endless life”*** Hebrews 7:16.

How therefore could any repentant sinners receive ***“power to become the sons of God”*** John 1:12 by believing on ***“the Son of M(m)an”***?

Especially when John 1:13, the very next verse states ***“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God”***?

The expression ***“the Son of man”*** does occur repeatedly in the Gospels. However, the expression is always used by the Lord Jesus Christ with respect to His earthly ministry to the nation of Israel during His 1st Advent.

Matthew 12:8, for example, states that ***“The Son of man is Lord even of the Sabbath day.”*** That statement is peculiar to Israel during the Lord’s earthly ministry.

Even where the Lord refers to ***“the Son of man”*** giving ***“everlasting life”*** to His listeners, the context is still the nation of Israel, because:

- The Lord is addressed as ***“Rabbi”*** in John 6:25.
- His listeners make the statement ***“Our fathers did eat manna in the desert”*** in John 6:31.
- The Lord makes reference to ***“Moses”*** in John 6:32.

None of those verses is an exhortation to believe on ***“the Son of M(m)an”*** instead of ***“the Son of God”*** for salvation in the form of ***“eternal life.”*** If all you believed about the Lord Jesus Christ was His identification as ***“the Son of M(m)an”*** to Israel during His earthly ministry, you would not receive salvation by believing on Him.

The modern editors have therefore corrupted another first hand salvation verse, John 9:35, into a damnation verse.

We will now fast forward to Acts 16:31, because it reinforces the true identity of *“the Son of God.”*

Acts 16:31

“And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”

This is the familiar account of the conversion of the Philippian gaoler and his household. Observe that Paul and Silas urge him to believe on⁵:

- *“The Lord,”* Who is the New Testament revelation of JEHOVAH, God the Father. Jesus said in John 14:9 *“He that hath seen me hath seen the Father.”*
- *“Jesus,”* Who is the Saviour, that is JEHOVAH saves, according to Matthew 1:21 *“for he shall save his people from their sins.”* John reminds his readers in 1 John 2:2 that *“he [Jesus] is the propitiation [full and perfect sacrifice] for our sins: and not for ours only, but also for the sins of the whole world.”* Remember too that Jesus is *“God...manifest in the flesh”* 1 Timothy 3:16.
- *“Christ,”* Who is *“the Messiah the Prince”* Daniel 9:25, of Whom Peter testifies in Acts 10 :38 that *“God anointed...with the Holy Ghost”* so that as Peter again testifies in Acts 4:12 *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*

Observe therefore that all three Persons of the Godhead are present in the triune name *“Lord Jesus Christ”* that is the *“name which is above every name”* Philippians 2:9 and the only name *“whereby we must be saved.”*

Remember that Paul testifies further in Colossians 2:9 *“For in him dwelleth all the fulness of the Godhead bodily.”*

So Acts 16:31 does reinforce John 9:35 with respect to the identity of *“the Son of God.”*

It is true that the dying thief called simply on the Lord but anyone witnessing to an unsaved sinner should, according to Acts 16:31, urge that person to believe on the Lord Jesus Christ for full salvation.

In this respect, 2 of the Pre-1611 Bibles, Wycliffe and Tyndale, are in need of refinement in that they omit the word *“Christ.”* This necessary refinement is provided by the 16th century Bishops’ and Geneva Bibles that include the word *“Christ”* as it is found in the 1611 Holy Bible.

What, then, do the Post-1611 bibles do with Acts 16:31?

The NKJV footnotes have no reference to Acts 16:31 but the Revised Version, Catholic Jerusalem Bible, New International Version and the Watchtower New World

Translation all agree in ecumenical oneness to cut the word “*Christ*” out of the Holy Bible.

Strictly speaking, therefore, the new bibles leave you with a two-thirds Godhead and a two-thirds salvation. It may be stated unequivocally that two-thirds Godhead is no Godhead and a two-thirds salvation is no salvation.

So the modern editors, including professing fundamentalists, have degraded another first hand salvation verse into a damnation verse.

We backtrack now to Acts 8:37 and then proceed to Acts 9:5, 6. These verses have been left until last because they are arguably the most vital firsthand accounts of New Testament salvation, as will be seen.

Acts 8:37 is of course the “*confession...made unto salvation*” Romans 10:10 by “*a man of Ethiopia...of great authority under Candace queen of the Ethiopians*” Acts 8:27.

This man’s firsthand testimony is important because he is the first man in the New Testament to become a Christian in the way that all Christians have received “*the salvation of God*” Luke 3:6 from that day to the present hour⁶.

Acts 8:37

“And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.”

All the Pre-1611 Bibles, Wycliffe, Tyndale, Bishops’, Geneva, contain Acts 8:37 as it reads in the 1611 Holy Bible.

The context of the verse is that this man of Ethiopia asks for baptism after Philip has *“preached unto him Jesus”* Acts 8:35. Upon Philip’s exhortation *“If thou believest with all thine heart, thou mayest,”* this man declares with all his heart *“I believe that Jesus Christ is the Son of God.”*

Baptism then follows in Acts 8:38.

It should be observed that this man of Ethiopia:

- Is saved by *“grace through faith”* according to Ephesians 2:8, 9 *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”*
- Is saved by *“grace through faith”* in *“the scripture of truth”* Daniel 10:21 because Philip *“preached unto him Jesus”* from the prophecy of Isaiah 53. This prophecy reveals that *“Christ died for our sins according to the scriptures”* 1 Corinthians 15:3 as the scriptures foretold in Isaiah 53:6. *“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”*
- Is saved by *“grace through faith”* in the blood atonement for sin of the Lord Jesus Christ, Who *“was led as a lamb to the slaughter”* in Acts 8:32 citing Isaiah 53:7. As Peter explains in 1 Peter 1:18-19, *“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [conduct and speech, 2 Peter 2:7, 8] received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.”*
- Is saved by *“grace through faith”* first and then he undergoes *believer’s baptism*, according to Mark 16:15, *“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”* Baptism of infants, it should be noted, is unknown in the New Testament and is false teaching. We will return to this false teaching shortly.
- Is saved by *“grace through faith”* according to Paul’s teaching for New Testament Christian salvation in Romans 10:9-10 *“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”* Note that Romans 10:9-10 does not conflict with Acts 16:31 because *“Christ”* is mentioned 3 times in the chapter, in Romans 10:4, 6, 7.

These 5 elements of the man of Ethiopia's salvation show that he gets saved the same as you or I or anyone who has by faith asked the Lord Jesus Christ to save them according to John 1:12 mentioned earlier.

This man of Ethiopia's conversion is the first of its kind that is described in the New Testament and therefore, the firsthand account of his conversion as found in Acts 8:37 is a vital testimony to the scriptural validity of your salvation.

What, then, do the Post-1611 bibles do with Acts 8:37?

They cut it out or cast doubt on the verse in some way.

The 1881 Revised Version, the New King James Version footnotes and the 1984 New International Version agree in ecumenical oneness with the Catholic Jerusalem Bible and the Watchtower New World Translation in completely cutting Acts 8:37 out of their texts. Just for the record, the TNIV, Today's New International Version, as if yesterday's wasn't bad enough, also cuts Acts 8:37 out of its text.

The Gideons International NIV puts Acts 8:37 in half brackets, meaning that the Gideons either don't think that Acts 8:37 is scripture or that they don't think that it *should* be scripture. Paul's comment on this kind of halting between two opinions 1 Kings 18:21 is found in 1 Corinthians 14:33:

“For God is not the author of confusion.”

In sum, the modern editors corrupt a major firsthand salvation verse into a monstrous and frightening damnation void that *denies* your salvation by grace through faith in the shed blood of the Lord Jesus Christ plus nothing.

How did this frightening void open up?

Dr Mrs Gail Riplinger explains how in her recent book *Hazardous Materials, Greek and Hebrew Study Dangers* pp 746ff.

“The Greeks omitted the entire verse 37 [of Acts 8] from most of their manuscripts. This omission was obviously quite deliberate as this verse contradicts the Greek church's very foundation of securing members through infant (non-believers) baptism...”

“Verse 37 is the eunuch's admission to baptism; without verse 37, no confession of faith is required and the infant baptism practised by the Greek church is acceptable. The Greek Catechism says, “From thenceforth all who desired to be saved” must “receive Divine Grace through the Sacraments and conform to His teachings”...They teach that baptism and communion “are necessary” for salvation, not belief on the Lord Jesus Christ.”

Sister Riplinger continues with this incisive observation about the Greek Church, her emphases.

“A church that would tell people that they were “born again” when baptized as infants is damning millions of souls to hell with their false promise. Today...the Greek Orthodox church has well over 200 million members...”

*“[Moreover] the Greek Orthodox church has the most peculiar of all beliefs about Baptism. They baptize babies between the age of 4 months and 7 months. The child is **fully immersed three times**. How in the world do they drown these little ones three times without the child gulping water into his little lungs? It must be quite traumatic for the child...”*

It must be. It should be stressed that this kind of ritualistic, satanic child abuse that Sister Riplinger describes is justified by the omission or disputing of Acts 8:37 in the new bibles.

It should further be noted that this deletion or disputation of Acts 8:37 is not only condoned by Christian fundamentalist new version supporters but even approved of, as one case-hardened NIV advocate wrote to me⁷ some years ago:

““The grammatical construction of the Ethiopian’s confession [in Acts 8:37] is quite un-Lukan. There is no reason at all why scribes should have omitted this material if it had stood originally in the text. It possibly began as a marginal gloss.””

However supposedly *“un-Lukan...the Ethiopian’s confession”* may or may not, have been, thank God it is not unbiblical, as Romans 10:9, 10 show. That is why it is in the Holy Bible.

We turn now to the final verses on salvation for this session, the conversion of the Apostle Paul in Acts 9:5, 6.

Acts 9:5, 6

*“And he said, **Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.”***

Note first that all the Pre-1611 Bibles, Wycliffe, Tyndale, Bishops’, Geneva, contain Acts 9:6 as it reads in the 1611 Holy Bible. Apart from where Wycliffe has *“he”* instead of *“the Lord”* in Acts 9:5, the Pre-1611 Bibles also have Acts 9:5 as it stands in the 1611 Holy Bible.

Remember, therefore that like all the firsthand salvation verses considered so far; Luke 23:42, John 9:35, Acts 8:37, 16:31, Acts 9:5, 6 have a firm testimony from the faithful precursors to the 1611 Holy Bible that God used to bring in the 16th century English Reformation.

Again, like all the firsthand salvation verses considered so far, God has honoured Acts 9:5, 6 as they stand in the 1611 Holy Bible for 400 years, in spite of repeated attacks on their veracity by fundamentalists and heretics alike, as will be seen with respect to Acts 9:5, 6.

God’s evident testimony to Acts 9:5, 6 as it is found in the 1611 Holy Bible is therefore most encouraging. It is indeed absolutely vital because this passage is one of the most important passages in the New Testament.

Acts 9:5, 6 is the firsthand account of the conversion of the Apostle Paul.

Remember that Paul was *“moved by the Holy Ghost”* 2 Peter 1:21 to set down the full extent of Christian doctrine. Paul wrote 13 Epistles or letters of the New Testament that bear his name. It is very possible that Paul also wrote the Book of Hebrews. If so, then over half of New Testament Books were authored by Paul, including those most central to Christian doctrine, such as the Book of Romans.

It could rightly be said, therefore that without Acts 9:5, 6 with its detailed account of Paul’s conversion, the foundations of New Testament Christian belief would largely disappear.

So thank God for Acts 9:5, 6 as it stands in the 1611 Holy Bible.

Observe that Paul asks two basic questions in Acts 9:5, 6.

“Who art thou, Lord?”

“Lord, what wilt thou have me to do?”

These are basic questions for any Christian because they reveal the Lord’s basic will for each and every Christian.

Observe that Paul is already saved when he asks the first question. He refers to the Lord as *“Lord”* and as he later wrote in 1 Corinthians 12:3:

“No man can say that Jesus is the Lord, but by the Holy Ghost.”

In a salvation sense, therefore, Paul already knew the Lord Jesus Christ. He knew Who had confronted him on the way to Damascus because John 1:9 says of the Lord Jesus Christ:

“That was the true Light, which lighteth every man that cometh into the world.”

John 1:9 says that every man has enough light to see that he should submit to and believe in the Lord Jesus Christ when the Lord confronts him, for example in a presentation of the Gospel. No man has any excuse for rejecting the Lord Jesus Christ after that man has received the witness of the Gospel.

Naturally, the verse has been changed in many new bibles such as the NIV, TNIV to obscure that solemn warning.

The Lord’s direct confrontation with Paul in Acts 9:5, 6 is not the same as a Gospel witness today but Paul responds the right way to the Lord. He comes to know Him personally by believing on Him for salvation, as in John 1:12 but his question goes deeper than conversion.

Even moments after conversion, Paul’s question shows that he sought to draw closer to the Lord, having met Him and been saved by Him from sin, death and hell.

Paul’s purpose in life ever afterwards, therefore, became what he wrote in Philippians 3:10-11.

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.”

For Paul, it was a matter of life and death that he should come to know the Lord Jesus Christ more and more closely, not just an optional extra after becoming a Christian.

That should be the case for all of the Lord's people because Paul said in 1 Corinthians 11:1 "***Be ye followers of me, even as I also am of Christ.***"

Observe that Acts 9:5 is explicit with respect to *Who* answered Paul's questions. The verse states unequivocally "***And the Lord said, I am Jesus whom thou persecutest.***" Paul would later warn against "***another Jesus***" in 2 Corinthians 11:4 and in 2 Corinthians 11:14, he would warn that "***Satan himself is transformed into an angel of light.***"

So it is vital that the scripture explicitly identifies the Speaker Who answers Paul's question in Acts 9:5. "***The scripture of truth***" Daniel 10:21 does so.

The Lord's answer "***I am Jesus whom thou persecutest***" cuts Paul to the heart, Acts 5:33, 7:54, because right before he met the Lord, Paul has been "***breathing out threatenings and slaughter against the disciples of the Lord***" Acts 9:1. Hebrews 4:12 states that "***the word of God is quick, and powerful...and is a discerner of the thoughts and intents of the heart***" and so is its Author. The Lord knew Paul's thoughts and intents even before Paul did, Psalm 139:2. He knows yours and mine as well.

In addition, the Lord reveals in Acts 9:5 that sufferings inflicted on "***the disciples of the Lord***" are sufferings inflicted on the Lord Himself, as Paul states in Ephesians 5:30 "***For we are members of his body, of his flesh, and of his bones.***" Rest assured that at the Second Advent, "***the disciples of the Lord***" will see "***God avenge his own elect***" and "***he will avenge them speedily***" Luke 18:7, 8.

The Lord then says "***it is hard for thee to kick against the pricks.***" This statement is key, because it reinforces what David said about the Lord in 1 Chronicles 28:9 "***for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts:***" and what John said about the Lord in John 2:24-25 "***Jesus...knew all men, And needed not that any should testify of man: for he knew what was in man.***"

The Lord's statement to Paul that "***it is hard for thee to kick against the pricks***" therefore has a simple but vital lesson:

Opposition to the Lord Jesus Christ results in men "***being convicted by their own conscience***" John 8:9 just as Paul was when he met the Lord on the road to Damascus.

The right response to that conviction is to do what Paul does in Acts 9:6, when he asks his second vital question.

"And he trembling and astonished said, Lord, what wilt thou have me to do?"

Note that Paul's response is right because:

- Paul has the right attitude toward God, like the man in Isaiah 66:2 of whom God says ***“to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”*** Many Christians today don't tremble at the Lord's words, as will be seen.
- Paul has the right reverence for God. He continues to address the Lord as ***“Lord”*** again in accordance with 1 Corinthians 12:3 ***“No man can say that Jesus is the Lord, but by the Holy Ghost.”***
- Paul has the right priority with God for living and working as one of ***“the disciples of the Lord.”*** He asks ***“Lord, what wilt thou have me to do?”*** The right priority with God and the individual is ***“thou”*** then ***“me”*** not ***“me first”***, as two men said in Luke 9:59, 61.

These men did not have a right attitude to the Lord or a right reverence to the Lord or a right priority with the Lord and the Lord did nothing with them. The contrast between what God did with Paul compared to those two men in Luke 9 should be a matter for earnest prayer for all who want to be ***“the disciples of the Lord.”***

The final part of Acts 9:6 to consider is that in accordance with Paul's warnings about ***“another Jesus”*** and about how ***“Satan himself is transformed into an angel of light”*** 2 Corinthians 11:4, 14, Acts 9:6 matches Acts 9:5 in declaring that it is ***“the Lord”*** Who is speaking. He tells Paul what to do next and Paul can safely follow that commandment because it is ***“from him that speaketh from heaven”*** Hebrews 12:25.

In answer to Paul's two vital questions in Acts 9:5, 6 therefore, it is essential to:

- Know ***“the Lord”*** as a matter of life and death.
- ***“And whatsoever ye do in word or deed”*** make sure it is ***“from him that speaketh from heaven”*** so that you may ***“do all in the name of the Lord Jesus, giving thanks to God and the Father by him”*** Colossians 3:17.

The final question for this session is, what, then, do the Post-1611 bibles do with Acts 9:5, 6?

Apart from the NKJV footnotes that have no note with respect to the substitution of the anonymous ***“he”*** for ***“the Lord,”*** they obliterate the key statements in Acts 9:5, 6.

The Revised Version, the Catholic Jerusalem Bible, all versions of the New International Version and the Watchtower New World Translation all unite in perfect ecumenical agreement to change ***“the Lord”*** in Acts 9:5 to an unknown ***“he”*** who then professes to be ***“Jesus”*** but does not have a second witness to this effect, 2 Corinthians 13:1. The 1611 Holy Bible obviously does.

The RV, JB, NKJV footnotes, NIV, all of them and the NWT then unite further in ecumenical oneness to cut out the words ***“it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him.”***

That is a total of 30 words that the new bibles have either cut or disputed with respect to the conversion of the Apostle Paul, arguably the most important man in the Bible after the Lord Jesus Christ.

Paul states in Romans 15:16 *“That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.”*

The new bibles have tried their utmost to subvert that ministry. What can be said in conclusion?

Conclusion

The 6 passages of scripture considered, namely Luke 23:42, John 9:35, Acts 8:37, 9:5, 6, 16:31 are vital *firsthand* accounts of the salvation of sinners in the New Testament. They are documented historical proof that New Testament Christian salvation is:

- By grace through faith in the Lord Jesus Christ with respect to His shed blood plus nothing, Luke 23:42.
- By grace through faith in the Lord Jesus Christ as the Son of God, the Second Person of the Godhead, John 9:35.
- By grace through faith in the Lord Jesus Christ in Whom *“dwelleth all the fulness of the Godhead bodily”* Acts 16:31 and Colossians 2:9.
- By grace through in the Lord Jesus Christ *“with all thine heart”* Acts 8:37.
- By grace through faith in the Lord Jesus Christ as one *“that is poor and of a contrite spirit, and trembleth at my word”* Acts 9:5, 6 and Isaiah 66:2.

As has been shown the new bibles, whether from Papists, cultists, modernists, fundamentalists and even evangelists, do all they can in ecumenical oneness to deny, subvert and cast doubt on the 6 firsthand New Testament salvation accounts of Luke 23:42, John 9:35, Acts 8:37, 9:5, 6, 16:31.

As Charles Haddon Spurgeon said of Bible corrupters in the 19th century, who haven't changed in the 21st:

“They will rob us of all that we hold most dear, and glory in the cruel deed. This same reign of terror we shall not endure, for we still believe that God revealeth himself rather to babes than to the wise and prudent, and we are fully assured that our own old English version of the Scriptures is sufficient for plain men for all purposes of life, salvation, and godliness.”

Spurgeon was right, both then and now.

So that you can help stave off the present-day thieves, please feel free to take, reproduce and circulate copies of the information sheet entitled **New Testament Salvation versus New Version Damnation.**

Amen.

References

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² www.hymntime.com/tch/html/t/f/o/foountfb.htm

³ wilderness-cry.net/bible_study/books/kjv-defended/chapter5.html, *The King James Version Defended* by Edward F. Hills, The Christian Research Press, 1979, p 136, *Satan's Masterpiece! The New ASV* by Dr Peter S. Ruckman, Bible Baptist Bookstore, 1972, p 50

⁴ wilderness-cry.net/bible_study/books/kjv-defended/chapter5.html, *The King James Version Defended*, p 136-137, *Satan's Masterpiece! The New ASV*, pp 30-31

⁵ *The Book of Acts* by Dr Peter S. Ruckman, Bible Baptist Bookstore, 1974, p 471, *Ruckman Reference Bible*, BB Bookstore, 2009, p 1463

⁶ *The Book of Acts* pp 287-293

⁷ “*O Biblios*” – *The Book* by Alan O'Reilly, The Covenant Publishing Ltd, 2001, p 326. This work is now available online, www.timefortruth.co.uk/why-av-only/ pp 253-257 of the uploaded file.